1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

224 entered the goat-hair roofs to sit round the camel-dung fires.

●517 After midnight the parties broke up and we returned to our own camping-place. The Bedouins love these nocturnal palavers and, when not wandering, rest during the day in preparation for the long evening sittings.

224 We rolled up in our sheep skins for some hours, close to the fire, for the night had turned bitterly cold. Scarcely had we fallen asleep when it seemed to be time to get up again. It was still dark. Muffled figures rose and moved to the glowing embers, warmed their hands over them and thrust twigs into them to light their cigarettes.

"Get up, children!" was the cry.

[492] The slaves went down the lines of camels, took off their woollen knee-hobbles and kicked or slapped them on the flanks. One by one the *dhalul*, shadowy in the dark, rose and were saddled. The mares were as yet spared; they were to be ridden only in the chase. We led them with us, as usual, tied to our camels.

Dawn passed into a glowing, golden morning. Far out over the plain everything appeared pure and transparent, even in the farthest distance. Our spirits were refreshed, our senses awakened. The hunters changed from camel to horseback when we neared the ponds of Khabra Mirfiah, toward which ran many gazelle tracks.

Our beaters swarmed out and quickly put up a troop of gazelles, which they drove toward us.

The wild hunt was up. Halloo! How our mares stretched out! How the hoofs flew, as hunters and

2;Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

223 down upon the hare, this is called *aṣ-ṣejr jedlik*. If it succeeds in plunging its talons into the hare's back, *'alak*, the falconer rides up at full speed behind it, covers it and its prey with his cloak, slaps, *jiṭabṭeb*, the bird on the back, shouting "*kiš kiš*," and endeavors to remove it, *tenaźneš*. The falcon receives its share of the prey only inside the tent, never on the open plain. A well-trained falcon can catch as much as ten *ḥabâri* and twenty hares a day, but only if there is an abundance of game. But there are few falconers who keep their falcons as long as three or four months, as they all get lost. In February and March they do not return, especially if they meet with wild falcons.

539x The young Bedouin is fond of hunting with falcon and greyhound. He can then ride more freely among the throngs
● 517 of his migrating countrymen and can approach his sweetheart,
524 talk to her, or offer her his booty. He therefore sings:

Jâ lejt li ǧerwen w-jâ lejt li ṭir
w-ḳu'ajjeden nenseṣ 'alejh aš-šdâdi
neǧi mâ bejn as-salaf w-al-meṣâkir
w-neḥalli-l-ǧerwa w-aṣ-ṣejr ṣâdi.

Oh had I a hound for the chase! Oh had I a hunting falcon
And a little camel! we would place a saddle upon it,
And would ride forth between the leader's troop and the migrating tribe,
We would call to the hound, and the falcon would hunt.

223 The *ǧerwa* is the bitch of the greyhound species. The
539x leader's troop of warriors, *salaf*, rides generally one or two kilometers in front of the pack train. The *ǧerwa* runs out in front and raises hares and *ḥabâri*, which flee from the danger behind the *salaf*, but are turned back by the migrating tribe. Thus a good falcon has the best opportunity for hunting between the riding troop and the camels with the baggage.

Aṣ-ṣejr 'ajja jâ-l-ḳzej'i jeṣṭâdi
jâ alli 'ajja jeṣṭâd al-ḥebâra
lâ wa' ḥaaljaf naḥlejteh 'al-âdi
meseḥḥ ar-riḍa 'ufen aṣ-ṣejâra.

The hunting falcon, O al-Ḳzej'i! has refused the chase,
Alas for the one which refused to hunt the ḥebâra;